RQ2 Kazak RQ2
Historical Turkestan RL2

H.T. /149 cont./
175 was soon recognized by the Russian government, and in 1594
167 they commanded the building of the town of Tara (Tobolsk
648 guberniya) on the border of the Kuchum kingdom of that time. The town served its purpose. The Russians finally forced the Tartars out and administered several serious defeats to Kuchum. The latter fled south to the Kalmyk (according to some reports, to the Nogai), where he perished. By the beginning of the 17th century only memories remained of the former Siberian tsar and his empire.

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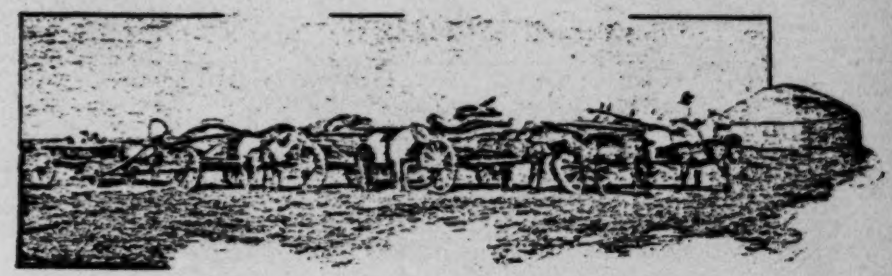

Migration of the Kirghiz /Kazak/.

H.T.
175 It is difficult to believe that the conquest of the area was
631 due exclusively to the daring and strength of the Kazak /Cossacks/
648 and service men. There is no doubt that disintegration had already begun in the Tatar empire itself. This empire, which consisted of a whole series of volosts subordinated because of yassak /tribute in furs/ to the clans of Kuchum, was not in itself any kind of whole and solid thing, since it had no deep internal bond. This was /150/ particularly noticeable after the first defeats of Kuchum by Yermak, when the Yassak natives almost all failed to move voluntarily after the retreating followers of Kuchum. Here, too, we saw the same thing. Even the Tatars themselves did not stand fast around Kuchum in order to make a concerted attack on the Muscovite commanders. They either agreed to pay the yassak to the Russians, or else fled from

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262 Kumiss -- mare's milk fermented with spirits -- should be
272 acknowledged as the chief food of the Kirghiz /Kazak/. A special
[252] bag of smoked leather, called "tursuk," is used for the preparation
[415] and storing of kumiss. A wooden /212/ /illustration appears here/ stirrer is used to stir the kumiss while it is being prepared, and each time before it is used. The best kumiss is found among the Kirghiz /Kazak/ of the southern Altai and the Kokchetav uyezd, as they

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Winter quarters (kstau) of a well-to-do Kirghiz /Kazak/ in a wooded locality (yard, the buildings around it, and the house).

262 have the best pasture facilities for their livestock. In summer most
[272] of the Kirghiz /Kazak/ live primarily on kumiss, drinking great quantities of it. Other milk products consumed include "airan" -- sour cow's milk -- and various kinds of cheese, including "kurt," a roasted sheep's-milk cheese with small curds, "yeremchik," a sour cow's-milk cheese, and others. Meat is eaten primarily in winter, and most often mutton and lamb, because it is cheaper. Horsemeat appears only in
[252] exceptional cases, as a delicacy. Meat is almost always boiled (in the kazan) and only rarely roasted. First the meat is eaten (with the
[264] hands) and then the fat, "surpa," is drunk from large wooden cups. Smoked meat is also eaten. Wild game and fish are rarely eaten, and vegetables are likewise uncommon.

/218 cont./

585 Here she is visited by the groom. This visit is limited to conversation and holding hands through a grating in the yurt and is called "kol statar" (to hold hands). The groom gives gifts to the women who arrange the visit.

On the next day the groom pays an official visit to the bride. On this occasion he must ransom himself from various kinswomen of the bride who obstruct his approach. These gifts

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Kirghiz /Kazak/ young people. (From a photograph by Bebenin.)

585 are known as "kemp ul'de" (the old woman lost, i.e., an old woman must yield room for a new woman, or "it-irdar," the dog growls, i.e., he /the groom/ must never be allowed to enter, being a stranger), etc. When the groom enters, fat is poured on the hearth. The groom bows to the parents of the bride three times on /219/ one knee ("tyazhm"). The bride usually sits behind a partition of chiy grass (on the left) where the groom is allowed to go. This visit to the bride constitutes the main feature of the wedding and is called "korpe kiymyldatar." All the visits and journeys of the groom are accompanied by taking gifts from him. It can be said that the groom cannot take a step without having the bride's kinsmen take a

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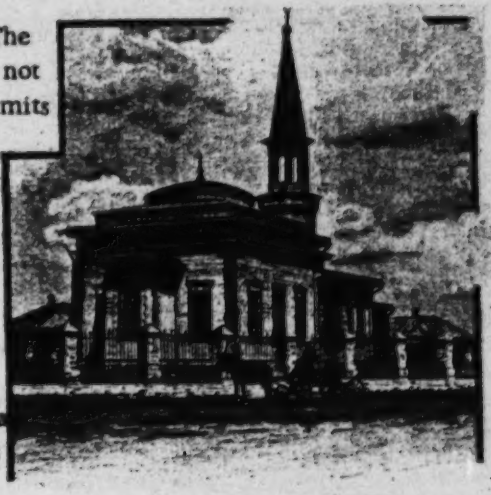
796 785 the day lasts 18-20 hours, fasting constitutes a great feat, especially for the poor who have to work all day. The latter therefore often do not observe it. The law permits [779] taking food for three days or three periods of three days only for [346] [493] old people, sick people, women in labor, and nursing mothers and children.

796 After "uraza," the holiday of "Ramazanayta [262] (Urazayta) begins. Like the preceding holiday



A type of urban Kirghiz /Kazak/ mosque.

it is marked by an abundant consumption of meat (mutton and horsemeat) and kumiss, and by the arrangement of various amuse-
769 ments (fights, races, etc.). In addition to these two holidays the Kirghiz /Kazak/ celebrate memorial services for their most honored dead, which are accompanied by various feasts, the usual races, competitions in horseback riding, etc.

/222/ The Kirghiz /Kazak/ have not yet emerged from
797 789 under the rule of nature. This dependence can be felt with every step of the Kirghiz /Kazak/. All the events of his life which are in some way outstanding are linked with special signs, the carrying out of various rituals, etc. The inveterate Kirghiz /Kazak/ will not depart on a long journey, for example, on a Saturday or a Tuesday for fear of misfortune, for these days are considered "dangerous." In extremity he must carry out certain ceremonies in order to protect himself from inevitable misfortune, for example, to go out the night before, taking 40 steps from the yurt in the direction of the proposed journey, and to